

THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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REMARKS BY ELDER HEBER J. GRANT.

THE following remarks were made by Elder Heber J. Grant at the General Conference of the Church, in the Tabernacle, Salt Lake City, October 4, 1895:

It has fallen to my lot to address the conference this morning, and while standing before you I earnestly desire the benefit of the faith and prayers of the Latter-day Saints who are here assembled. I rejoice exceedingly in the many blessings of the Gospel of Jesus Christ that we enjoy. I rejoice from time to time in mingling among the people in the different stakes of Zion, and in having the fellowship and the faith and prayers and good feeling of those with whom I associate. I rejoice in the integrity, the faith, and the diligence of those who preside in the various stakes of Zion. I realize that we are all beset with faults and failings and imperfections; but I am convinced that almost without exception those who have the charge of the Saints in the different wards and stakes of Zion are men of God, and their integrity is beyond question, and that if need be they would be ready and willing to lay down their lives for the onward advancement of the kingdom of God. I believe that the Elders of Israel in all the different wards and stakes of Zion earnestly desire to know the mind and will of our Heavenly Father, and are ready and willing to do anything that is within their power to carry it out in their lives. It is this integrity and this desire that I find among the people in mingling with them that gives me joy and satisfaction, and that encourages me in the labors that devolve upon me as a servant of the Lord. I believe that the Latter-day Saints as a people are as united to-day as they ever were, that they have as much faith and confidence in the work of God, and as much respect for the Priesthood of God in all its various organizations as they have ever had. I do not think that there was ever a time in the his-

tory of the Church that the Latter-day Saints were making a more earnest effort to discharge the duties devolving upon them than they are doing at the present time. I believe that there is an increase of faith among the people, and it is being manifested by the increase of good works. I find that there is a disposition on the part of many of the presidents of stakes of Zion to perform all of the duties that devolve upon them and to encourage their people to do the same. I am pleased to find that the disposition that existed in some of the stakes a short time ago to try and see if it were not possible to use up all the tithings locally, or to get enough of the tithing so that they did not need to call on the Saints for fast-day donations—I am pleased, I say, that that disposition is dying out, and that we are becoming really patriotic citizens of the work of God.

The disposition of every Latter-day Saint should be to see the work of God advance, and to do all in his or her power for its advancement, and never to think of doing anything that would retard that work. We should love the work of God above all things else, and we should endeavor to the full extent of the ability that God has given us to accomplish His purposes here on the earth. It is necessary in order to accomplish the purposes of our Heavenly Father that the Presidency of the Church should have means placed in their hands, and every member of the Church of God that loves the work and desires its advancement, should endeavor to be faithful to the extent of his ability in discharging every financial obligation that rests upon him or her. It should be the pride of every bishop and of every bishop's counselor, and of the president of every stake and his counselors that they earnestly and conscientiously pay their tithing; and then it should be their pride that that tithing finds its way into the hands of the President of the Church, and is not consumed in the stake. We are capable of accomplishing this if we will only think so and labor to that end. I realize and appreciate the fact that the Lord could pour out upon us an abundance of the wealth of this world, that He could make us all rich, because the mountains are full of wealth, and He could open up avenues to us that we could all become wealthy; but in doing this we would have no opportunity of showing our faith by our works; we would have no opportunity of developing our manhood and of fitting and preparing ourselves by actual labor to go back and dwell in the presence of our Heavenly Father. In the conference of the sisters yesterday afternoon, one remarked that she had sometimes been tried in her feelings because she had not been blessed as much with this world's goods as some others had. Well, I have often remarked to the people that it is ridiculous for us, possessed of the Spirit of the Lord, to estimate by this world's goods the blessings of our Heavenly Father. If we could estimate those blessings by dollars and cents, then has one Chinaman, by the name of Li Hung Chang, been more abundantly blessed, at least, I think, four times over, than all the Latter-day Saints in these mountains, because I believe one hundred million dollars would about buy us out, and that one Chinaman is reported to be possessed of over four hundred millions of dollars—a dollar for every Chinaman. As I understand the teachings of our Lord and Savior Jesus Christ, they were that it would

profit no man if he should gain the whole world and lose his own soul. It is by the faithful discharge of the duties and the obligations that rest upon us in the Church of God that we are developed. It is by the exercise of our mental faculties that we improve upon them; it is by the exercise of our physical organizations that we strengthen those organizations; it is by the cultivation and the exercise of our spirits that we grow in spirituality, that we grow in the testimony of the Gospel, that we grow in ability and strength to accomplish the purposes of our Heavenly Father here upon the earth.

If we examine the plan of life and salvation, if we examine the commandments that are given to us as members of the Church of God, we will find that each and every one of those commandments has been given for the express purpose that we may be benefited, that we may be educated, that we may be qualified and prepared to go back and dwell in the presence of our Heavenly Father. These duties and obligations are calculated to make us godlike in our dispositions. They are calculated to make Gods of us, and to fit and qualify us that we may become, as it is promised that we can become, joint heirs with our Lord and Savior Jesus Christ and dwell with Him in the presence of God the Eternal Father throughout all the countless ages of eternity. The object of our being placed upon this earth is that we may work out an exaltation, that we may prepare ourselves to go back and dwell with our Heavenly Father; and our Father, knowing the faults and failings of men, has given us certain commandments to obey, and if we will examine those requirements and the things that devolve upon us we will find that they are all for our individual benefit and advancement. The school of life in which we are placed and the lessons that are given to us by our Father will make of us exactly what He desires, so that we may be prepared to dwell with Him. Our children oftentimes feel to complain because of the duties that we require of them. They would sooner play marbles, or run after a hoop, or jump the rope, or do something else, than perform the labors that we as parents place before them. But in after years they discover that the tasks we gave to them, wherein we taught them to be industrious, were beneficial to them.

The natural disposition of man, as I have often remarked, is to be selfish, sordid, and grasping; to think of self, and self alone, and figure for personal advancement. But all the teachings of the Gospel are the exact opposite of this. We find that the requirements that are made of us to pay tithes and fast-day donations, and temple donations, and meeting house donations, and to contribute of our means to send the Gospel to the nations of the earth—these requirements chase out of the heart of man every selfish and sordid disposition. Instead of being selfish, the faithful Latter-day Saint is filled with the love of the Gospel, filled with a desire to contribute of time and means for the onward advancement of the kingdom of God. The Gospel, if we are faithful to the requirements that are made of us of a financial nature, takes the selfish, sordid man, and makes of him a generous, noble, free-hearted individual—one that we can love, one that God can love. The Gospel fills us with a desire to leave the

things of the world, if need be, to go to the uttermost ends of the earth, without one dollar of reward, for the benefit and salvation of our fellow men. The natural disposition of men is to practice all those things that are gratifying to the appetites and to the passions with which we are beset; but the requirements of the Gospel are such that we are not permitted to gratify our appetites; that it is necessary for us to be self-sacrificing, to overcome and subdue those appetites. When we come to examine the requirements, such as the Word of Wisdom, we find that by obeying these we grow in strength of mind and strength of body, and our tabernacles are fit dwelling places for the Holy Spirit of God. We expand and become more and more godlike when we subdue and put under our feet these passions and appetites which are contrary to the mind and will of our Heavenly Father. So I might go on and enumerate all the requirements that are made of us. The natural disposition of man is to become lifted up in the pride of his own heart, to be self-sufficient, to forget God; but the Gospel requires that we shall pray every day of our lives, not only with our families, but in secret. This requirement prevents us from becoming self-sufficient; for it makes us like little children, bowing down and praying to God for the light and inspiration of His Holy Spirit. As Latter-day Saints, having received the testimony of the Gospel, it devolves upon us to improve upon this testimony by keeping the commandments of God; and, I say to you that the man that grows each day of his life is the man that fills the plain, simple, every-day duties which devolve upon Him. It is not the testimonies that we have had, it is not the many visions that have come to us. Why, the men above all men who were abundantly blessed by seeing angels, by even seeing our Lord and Savior Jesus Christ, as did Sidney Rigdon and Oliver Cowdery—these men were not kept firm and steadfast in the Church by these great blessings and manifestations. But the men who kept the commandments of God, the men who were faithful in their prayers, the men who sustained and upheld the Priesthood of God at all times and under all circumstances, the men who obeyed the Word of Wisdom, the men who paid their tithing, have always been true and faithful, and have never lost the Spirit of God. Those, however, who have got in a corner, fault-finding, drinking, and having a "good" time, and associating together and having secret meetings, thinking they are not treated right and are not respected enough—this class of men lose the Spirit of God. Do you know, I always feel happy when I am with my brethren. I never want to get away from them. If I have the "blues," the best way in the world to get over them is to get out and do my duty and go off with my brethren in the Stakes of Zion. If any man lacks the Spirit of God, let him go to work and labor for the advancement of the kingdom of God, and he will have the Spirit of God. Whenever any one of us gets the idea into our heads that because we have had some manifestations, some wonderful dream or vision, because we have been able to stand up and testify that Jesus was the Christ, that Joseph Smith was a prophet of God, and think this knowledge alone is going to save us, the quicker we get that idea out of our heads the better. It is keeping the commandments of God, it is respecting and honoring the Priesthood of

God that we hold, and the servants of God who preside over us, that will bring to us the blessings of God, and that will save and exalt us, not only in this life, but in the life to come. I say that the more faithful and the more diligent a man is in paying his tithes and his offerings among the Latter-day Saints, the more he will prosper in material things of the kingdom. The most prosperous men all over this country, wherever the Latter-day Saints are scattered, are those who have paid an honest tithing and who have been the most liberal in donating for temples. So it will always be. And in addition to this, they are blessed by having the windows of heaven opened and the Spirit of God poured down upon their heads, and they have the testimony of the Gospel burning in their hearts; while those who are neglecting these things are losing the testimony of the Gospel, and the bright and shining light that was once with them is departing from them.

If you want to know how to be saved, I can tell you; it is by keeping the commandments of God. No power on earth, no power beneath the earth, will ever prevent you or me or any Latter-day Saint from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in the eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but that God has given us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows His servants, from the President of the Church down to the humblest member, with all the ability, all the knowledge, all the power that is necessary, faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we, and we alone, will have to answer if we fail in this regard. We as Latter-day Saints, holding the Priesthood of God, should magnify it, and we should respect those who preside over us in the different stakes and wards, and we should respect the general authorities of the Church; and as we respect them, God will respect us. As we respect the authorities in the nation of which we form a part, and uphold and sustain the government, just in that proportion are we loyal citizens, and our government will respect and uphold us. I say to you that it is not an insignificant thing to hold the Priesthood of God—to have the right to influence the powers of the heavens for good; and it is not a slight thing for us to neglect to honor that Priesthood that God has bestowed upon us and the Priesthood of God in those who preside over us. May the light and inspiration of God be our constant guide and companion. May we grow and increase in the Spirit of God and in the testimony of the Gospel, and in power and ability to accomplish the purposes of our Heavenly Father here on the earth; and may we grow in the desire to do so, is my prayer and desire, and I ask it in the name of Jesus. Amen.

DEGRADING LITERATURE.

I do maintain that life can be dealt with fully and honestly only when it is considered from a healthy and manly (or womanly) point of view. I

deny that the morbid extravagances of hysterically neurotic and erotic imagination are to be accepted as a sound basis or a proper sphere of analysis for either art or literature; I am assured that there are some subjects in themselves so repellent, so enervating, and so unprofitable, that they should be practically excluded from the domain of literary discussion of artistic representation. And I consider that it is the absolute duty of every public writer who is engaged in the department of criticism to discourage and condemn work of such character, and even work which leads more or less directly toward it.

I have no right, perhaps, to judge men of whose motives and whose necessities I am practically ignorant; but, as a critic of twenty years' standing, I have not only the right but the obligation to judge their work when I believe that work to be vitally affecting the public welfare. It is my sincere conviction that during the past ten years most of the new departures which have been made in the arts have been mistaken from the esthetic point of view, and have been injurious from the moral. I know that if our literature and art are to flourish in the future, they must be in accordance with the great work of the past with the idiosyncrasies of our national character, and with those decencies and restrictions of thought and emotion which have become a part, and the best part, of ourselves.

I believe that the day will come, and that very shortly, when the present revolt against belief and modesty will cease to be a distinguishing mark of our art, our literature, and our journalism. I believe that we shall cease to imitate the worst vices of our French neighbors, and to glory in the imitation. I believe that music-hall comiques will cease to receive the wages of Prime Ministers. I believe that actors and actresses will return to their proper place—the place, that is, of paid servants of the public, who are esteemed, not only for excellence in the profession to which they belong, but only in so far as their lives are decent and their abilities genuine. I believe that sensational journalism has had its day, and that the level of the servants' hall is that to which it is doomed quickly to descend. I believe that novelists will soon not dare to publish what they certainly would not dare to speak. I believe that critics will be afraid to praise such production. I believe that editors will be ashamed to employ the critics who do. I believe that poets will recur to the old beauties of the world, which are *not* identified with what we used to call vice and blasphemy. I believe that painters will find better subjects than are now furnished them in East-End public-houses and West-End music-halls. And I believe that, partly in consequence of these changes, we shall laugh more and sneer less; that our girls will no longer imitate our manners and our costume, but be content with their own, which are, after all, infinitely better; and that our men will no longer struggle after a pretence of effeminacy which sits upon them extremely ill. And, lastly, I believe that somehow, after some strange, unexpected fashion, there will come back into the world some substitute for the old faith in God, and reverence for those things which are fair, lovely, and of good report.—MR. QUILTER, in the *Contemporary Review*.

FACTS AND EVENTS.

A ten year old boy living in Gas City, Indiana, will likely accomplish the unusual result of forcing his father out of the saloon business. He has long been opposed to the continuance of his father in the liquor business and when there was a row in the saloon a few weeks ago the boy decided to adopt extreme measures. The house in which the saloon is located was left to the boy by his mother, and he locked the door and refused to surrender the keys.

The report comes from St. Paul, Minnesota, that the state superintendent of public instruction recently received an inquiry whether or not the law prohibited the opening of public schools with a recital of the Lord's prayer and asking the advice of the superintendent when one person in the district objected to the service. In the opinion of the attorney general, to whom the matter was referred, he holds that the service is in violation of section 16 of the state constitution which provides that no person shall be compelled to attend, erect, or support any place of worship. As the constitution requires the people of the state to support its schools, a religious service at the opening of school is un-constitutional and cannot be maintained where there is an objection. It looks from this as if the ideas of some of the people of America are much more radical than those of the English, with regard to religious instruction in the school room.

In the course of a sermon which he delivered, Canon Simpson, of Bradford, stated that he had been informed by a well-known priest in Paris that there were in the French capital associations whose members made the Father of Evil the object of worship, who took every possible opportunity of showing their hatred for the Catholic religion, and from whom the Blessed Sacrament had to be safeguarded by the most vigilant precautions. The idea seemed too horrible to contemplate, and one eagerly took refuge in doubt as to whether the Canon's informant had not in some way or other been misled. The revelations which have just been made during the trial of a criminal libel suit in Paris go to show that his statement was not at all unfounded or exaggerated. According to the lawyer, Maitre Clunet, the abominable rites of devil-worship are now taught and performed in four conventicles by numerous votaries, and Satanism has its official organ, *Le Bulletin du Diable*, from which copious and blasphemous extracts were read by counsel. It is, of course, too much to expect that the French Government would take steps to suppress such outrageous exhibitions of human debasement. Its repressive measures are generally reserved for those who seek to exalt humanity by the pure doctrines of Christianity, whilst the most unrestrained license is permitted to those who would degrade it.

In its endeavor to crush out all form of worship except that prescribed by the Orthodox Church, the Russian Government meets with a good deal of opposition. The Protestants in the Baltic provinces offer least resistance, as they regard resistance useless. The Catholics in the West, and the Sectarians in Central and Southern Russia, passively resist for a time, but coercion in most cases does its work. The Mohammedans in the Caucasian provinces, however, not only stolidly refuse to become converted to the Greek Church, but they also show that they are willing to resist coercion by force of arms. The Holy Synod is all the more alarmed at this, as the Mohammedans proselytise among the members of the Orthodox Church. "The coercive means," says the *Danziger Zeitung*, "by which the conversion of the Catholics is brought about is ineffective with the Mohammedans. On the other hand, the propaganda of Islamism is steadily advancing in the Eastern provinces. Education has done much to bring this about, especially among the Tartars. Since they have learned to read, they are influenced by printed and written tracts. A secret organization serves the interests of Mohammedanism in Russia, and the clergy keep up a lively intercourse with such centres of Mohammedan learning as China, Bucharia, and Cairo. The Mecca pilgrims also exercise much influence, both over their co-religionists and such members of the Orthodox Church as reveal discontent with their faith. The Mecca pilgrims have brought to Russia the doctrine of a future Messiah, a Mahdi who will be stronger than even the Czar."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 2, 1896.

GREETING.

WITH this STAR commences the 58th volume. We hope that the STAR may continue to be a welcome guest in the homes of the Saints and all lovers of truth.

It shall be our aim to fill it with such matter as we believe will most interest our readers. We will continue to publish sermons of our leading men, which are so highly prized by the Saints, also articles from the pens of our missionaries and others which will set forth the principles of the Gospel in plainness. The column of news from Utah will give the prominent events which take place there. Popular articles on history, biography, and science will also be selected. We desire to make our paper a true exponent of the faith of the Latter-day Saints.

We would respectfully ask our patrons to help us to increase the circulation of the STAR among their friends and thus assist in the spread of the truth.

We send our heartfelt greetings to the readers of the STAR wishing them all a happy and prosperous New Year.

THE CURSE OF HUMANITY.

ON Christmas eve, while walking along one of the streets of Liverpool, the writer, in company with several others, saw what appeared to be a boy and a girl staggering along the sidewalk together. They both seemed anxious to get away from that neighborhood, yet were scarcely able to move. A closer examination showed that the girl was carrying an infant in her arms, and the reason they were so desirous to get away was that a policeman had threatened them with arrest if they did not take the child out of the cold street. The thought naturally came that they must be the parents of the little one, though hardly more than children themselves, and accompanying the thought was the question as to what hopes could be entertained for the future happiness and success in life of one who had come into the world through such parentage.

The incident is only one out of many in England, America, and other parts of the world, which are full of heart-rending sadness, and one is led to desire the tongue of an angel and the power of God to assist him in fighting an evil which brings such disaster and misery with it.

God has been very merciful to most people in giving them a strong healthy body to begin with; He has blessed those who do not possess

such, or a great majority of them, with the power to become healthy by observing proper laws; and curtailings appetites that they may have inherited, the gratification of which if indulged in continually will lead to an early grave. It is this power of endurance against abuses, and the natural tendency to recover, that lead numerous persons to suppose there is no harm in that which does not show its ill effects immediately; but such always discover that they cannot violate nature's laws with impunity, and they are invariably punished accordingly.

This principle of punishment is all the more sad when it is known that not only is the violator of law made to suffer, but his innocent offspring who, as far as we can see, is perhaps a greater sufferer than his unwise parent; he is surely among those of whom it was said that the iniquities of the parents should be visited upon the heads of the children. A continual indulgence in intemperance by successive generations will enervate the strongest families, and if still persisted in will terminate their existence so that their name will no more be known among men. It is not the child of the industrious sober citizen who is found begging bread, but the offspring of him who drinks and who perhaps takes the most of that which is obtained in this way and spends it for this worse than useless purpose.

There is not one valid argument in favor of drunkenness from any standpoint whatever; it drains the pocket, de-vitalizes the system, de-grades the morals, drowns the reason and intelligence, and drives men to despair and death. There is no doubt that all in all the world would have been better without the knowledge of alcohol than it is at present, unless, of course, some other substance equally as bad had been substituted.

Various schemes have been resorted to to do away with the drink traffic, and in this way an immense amount of good has been done; in each case it has been found, however, that there is no chance for reforming the victims except by moral persuasion. The police courts in all the large cities prove conclusively that imprisonment will not accomplish the desired result. Those who are the oftenest imprisoned are usually the soonest drunk after being released again, and it gets after a time that they take scarcely any notice of the punishment.

It is a strange notion which people get that they can more highly enjoy themselves by the aid of some intoxicating liquor. What a commentary on the intelligence of man, that he must make himself idiotic in order to obtain happiness! There is no drunkard, but that regrets the after effects of his debauchery, even if he has not the moral strength and will power to refrain next time his appetite calls for the accursed stuff.

To the Saints the idea of drunkenness should be abhorrent in the extreme. They have received direct commandments from God that they should resist evil in all forms, and abstaining from strong drink is one of these commandments. While there may be those in their midst who do not observe this law, yet they are rare indeed among those who have lived up to their duties in other directions. The Spirit of God which they received on entering the Church has accompanied them ever since, and has given them greater strength to resist evil of all kinds. A continuance of this by their children and their children's children will in time eradicate the desire for

drink from the members of the Church, and in this way a race will be raised up which will be what God intended mankind in the beginning to become—intelligent, healthy, beautiful, and of long life. The course has been marked out by which this can be brought about, and while the world is going to destruction through the evils of intemperance and other vices, the Saints will go onward and upward to perfection. In this instance, as in all others where the welfare of mankind is at stake, the plan of God will be found successful where man's wisdom has failed. B.

BAPTISM FOR THE DEAD.

THE *Brooklyn Eagle* of December 9, 1895, published the following synopsis of a sermon delivered by Elder Samuel W. Richards on the above subject. It is another instance of the fact that the people of the world are becoming willing to listen respectfully to the doctrines of the Latter-day Saints and have no desire to misrepresent and ridicule as was the case a few years ago. The paper said:

Elder S. W. Richards, in his Sunday sermon at the Latter-day Saints' hall in Sands Street, yesterday, represented baptism as a divine and necessary ordinance, as essential for the dead who have died without it as for the living, and quotes for scriptural authority, 1 Corinthians xv: 29. He said in part: This doctrine of baptism for the dead was taught and practiced by the Apostles and saints of former days, and is being taught and practiced by the Latter-day Saints of our day. That under the direction of the Apostles, and by virtue of the authority Jesus conferred upon them, men were baptized for the dead; that by virtue of that ordinance being performed for and in their behalf who had not received it, they might have part in the first resurrection, and be judged the same as though received in the flesh. The mission of Jesus Christ was for all men; as much for those who had lived and died before He came as for those who should live and die after His coming. The spirits of those who had left the earth were as much included in His ministry as the spirits of those who were upon the earth. He recognized and acted upon this fact, and as soon as His spirit was released from its tabernacle here He went in spirit, quickened for that purpose, and preached to the spirits which were still in prison because of their wickedness in the days of Noah. 1 Peter iii: 19. He there ministered to them the plan of salvation, that they might live according to the law of God and be judged according to men in the flesh. 1 Peter iv: 6. This however could not be done without baptism being placed within their reach, and they having accredited to them a compliance with that law, without which none can enter the kingdom of God. John iii: 5. This could only be done by the vicarious act of another, which was amply provided for in the plan of salvation by Jesus Christ, and taught to His disciples before His final departure from them. This baptism for and in behalf of the dead evidently was recognized by those who believed in the resurrection as one of the most glorious doctrines ever revealed to man. By this principle men could become saviors to their fellow men, by doing for others what they could not do for themselves; as

Christ by virtue of the same principle had become the Savior of all men, doing for them by redeeming them from death through the power of the resurrection, what they could not do of themselves.

At a certain time when the resurrection of the dead was in question among the saints, they were very properly asked: "If the dead rise not at all why are they then baptized for the dead?" 1 Corinthians xv: 29. Baptism was for the body, and as an ordinance of salvation would be of no avail if the body was never to arise from the grave, and be benefited by having kept the law which alone could secure its redemption. If, as Jesus declared, no man can enter the kingdom of God without being baptized or born of the water, as well as of the Spirit, then it is as necessary for the dead who have died without it, as for the living. The Gospel plan of salvation is one plan—the same for all men who would attend to the same glory with Christ in His Father's kingdom. If necessary for the Son of God who was without sin to be baptized to fulfil all righteousness, it may be certain that the sons of men cannot fulfil all righteousness without doing as He did. As He went down into the water and was buried in it in likeness of His burial, so must every son and daughter of Adam be buried with Christ in baptism, and rise to newness of life in likeness of the resurrection. Romans vi: 4. No believer in the Lord Jesus Christ who would claim to be a Christian can reasonably hesitate to follow His example and do what He had to do to fulfil the law of right. He declared of Himself: "I am the way, the truth and the life—walk ye in it." John xiv: 6. He commands all men to walk in the same path: "Do as I have done if you would fulfil the law of righteousness, by which you may be one with Me." As did the former day saints, so are the Latter-day Saints being baptized for the dead. They are building costly temples, in which the ordinances of the Gospel are being administered for and in behalf of the dead, the same as for the living. The work done for them is recorded in their favor by those who have the authority which binds on earth and it is bound in heaven, to loose on earth and it is loosed in heaven, to record on earth and it is recorded in heaven; that when the books are opened every man may be judged according to that which is written in the books.—Rev. xx: 13.

SELF EXAMINATION.

"EXAMINE yourselves, whether ye be in the faith; prove your own selves."
—Paul, 2 Cor. xiii: 5.

A few words on the above subject may not be without interest to the reader, especially at this season of the year, when a new leaf is being turned in the world's record, an event which naturally leads men to cast a retrospective glance at the year that is past and to make resolves in regard to the one opening before them.

The necessity of an earnest self-examination is almost self-evident, yet, notwithstanding this, far too many neglect this important duty altogether; and others when they undertake it are inclined to over-estimate the little good they have done, and gloss over their faults so that they derive

very little benefit, if any, from their search. If a captain of a vessel should neglect to take his bearings, even though the right direction by the compass were followed by the man at the helm, he would find that the winds and the currents had drifted him far out of his course, and the longer such neglect lasted the more danger would there be of his suffering shipwreck. The life of man has often been compared to a voyage. The man who does not thoroughly examine his life's course is apt to be deceived in regard to his true spiritual position; like the mariner he may not have turned a whole cardinal point from the line of right, but his association with men who have made self the object of life, his exposure to temptations innumerable, and his contact with error will, insensibly perhaps, influence him to diverge from the line of right, and however small the divergence at first may be, if continued for a long period, it will place him at an appalling distance from his true course.

The self-flatterer is not in a safer condition, nor can he boast of making more rapid progress towards the real object of life, than the former. He makes a pretence at examining himself, but he can see only his good deeds, or what he considers such, while his faults appear to him infinitesimally small. If he comes short in self-discernment, he makes it up in self-righteousness. In the parable of the pharisee and the publican who went to the temple to pray we have a vivid picture of just such a character. The pharisee enumerates all his virtues, but he sees not his faults. What would be thought of a man who, examining the books of a store with which he has had a running account, should look at the credit side only, and take no notice of the large amounts he had drawn? His course would be no more foolish than the one we have described above. The latter may deceive himself in regard to his financial, the other does it in regard to his moral, standing.

Self-examination must be of frequent occurrence, and when undertaken must be impartial and searching. If it bring to light something good having been done, with grateful heart thank Him who gave the power to perform it, if on the other hand it reveal errors of opinion, speech, or action, palliate them not with excuses; but be also, here thankful that they have been found, and ask the Lord for strength to right them. Let every one cast the search-light of severe self-criticism on his every action and word and see how nearly they conform with the standard of right and justice which his conscience places before him. It has been counseled to cast the cloak of charity over the faults of others. This is wise counsel; but in regard to one's own faults, however much he may desire others to do so, let him not cover them up nor continue in them, but resolve with a firm purpose not to repeat them, and to right them as far as stands in his power. Such a self-examination is what Paul had in mind when he wrote the lines heading this article, such a one was it that Jeremiah urged upon the children of Israel when he said: "Let us search and try our ways, and turn again unto the Lord."

It is necessary for one to examine his disposition and temper as well as his actions. A man who is proud, easily angered, worldly-minded, covetous, and selfish, falls far short of being a true Saint. When a person discovers himself in possession of some of these traits let him not think

they are but trifles and that they are not violations of the ten commandments. They come so dangerously near the line of sin, that it is doubtful if any one can cherish them and save himself from crossing it.

A most important part of self-examination is that of the heart. Luther said concerning thoughts that they could not be tolled or taxed. It is this very freedom of coming and going at all times that makes it so important and necessary to watch them. If men could read the thoughts of others, like they can see their actions and hear their words, they would often be more careful about harboring evil thoughts. Although mind-reading has not been brought to that perfection that men are afraid of their thoughts being detected, there is One who knows their inmost hearts and He is especially the One whom they should fear to have know that their thoughts are not pure. To those who are pure in heart is the glorious promise given that they shall see God, it is a just inference that those who are impure can not obtain that privilege.

The heart is the initiative point of all words and actions of men. Jesus says: "For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies: these are the things which defile a man." A thought may seem a little thing—the vital principle of a seed can not be detected with the strongest microscope, and yet within that seed may be hidden the possibility of a large tree—yet insignificant as a simple thought may appear, it may contain the original impulse to the greatest revolution among mankind. Each of those heinous crimes which the Savior mentioned in the above quoted passage has sprung from so little a beginning as a mere thought. How important it is, therefore, that men watch their hearts and welcome there only good thoughts!

There are sins of omission as well as of commission. If a man is able to control his disposition, govern his temper, and discipline his heart so as to keep from transgressing the laws of God, he has still to examine his conduct in regard to what is comprised under the name of duty, and this opens a field of vast scope for his self-examination. On man devolve duties towards God and his neighbors and we may add towards himself.

To ascertain his true condition a man should make inquiries upon each of these points. It is reported of Sextus, that every night before he slept, he asked of his own heart: "What evil hast thou this day amended? What vice hast thou shunned? What good hast thou done? In what part art thou bettered?" These questions would certainly be good for all to ask themselves. Every Saint ought to ask himself: "Have I kept my covenants with God which I made when I was baptized, and which I renew every time I take the sacrament? Have I daily approached Him in earnest prayer? Have I attended my meetings to worship Him? Have I shown my love to Him in sustaining and building up His kingdom, as well in paying my tithing and offerings as in defending and explaining the principles of the Gospel? Have I been gentle and kind to my family and associates? Have I visited the sick? Have I been charitable to my neighbor's faults? Have I improved my mind? Have I succeeded in conquering bad habits and forming good ones? Have I kept the physical laws of my well being as given in the "Word of Wisdom?" Every mis-

sionary should also ask himself, "Have I the Spirit of my calling? Am I in the line of my duty? Am I seeking to spread the word of God among my fellow-men? and have I been a father unto the Saints among whom I labor?" These questions will suggest an unlimited number of others which will assist in the work of searching and trying one's self.

There is still a part of our theme as given in the words of Paul which we desire to touch upon. He not only enjoins the Saints to prove themselves, but to examine whether they be in the faith. We have dwelt upon the moral obligations before touching on the more purely spiritual ones, as we are firmly convinced by the sayings of the Apostle James that if one's faith does not show itself in works it is dead. It is, however, a question of the utmost importance to every one: Am I in the faith? To those who can not answer this in the affirmative we say, make it a matter of sincere prayer and seek earnestly to obtain the precious gift of faith, and when received, rest not until you have obeyed the principles of the Gospel. A discussion of what faith is would be beyond the limits of this article, but we refer all who desire information on this point to the works of the Church on the subject.

How often shall a person engage in self-examination? We do not think any one can do this too often. It can be done more thoroughly and with more satisfaction when shorter intervals rather than longer ones intervene. The Apostle Paul also instructs the Corinthians to let the act of partaking of the sacrament be preceded by a searching self-examination. As most of the Saints partake of the sacrament every Sunday they should at least on that day devote some time to this important duty. Let the past week pass in review before them, and let them make right their wrongs to their fellows and seek forgiveness of the Lord by bringing Him the offering of a broken heart and a contrite spirit, and then they can partake of it worthily.

If self-examination were attended to more frequently than this we believe it would be better. Disraeli quotes the following on this subject: "The ancients used to take their stomach-pill of self-examination every night. Some used little books or tablets, which they tied to their girdles, in which they kept a memorial of what they did, against their night reckoning. We know that Titus—the delight of mankind, as he has been called—kept a diary of all his actions; and when at night he found, upon examination, that he had performed nothing memorable, would exclaim, 'Amici! diem perdimus.' 'Friends, we have lost a day.'" When those whom we call heathens see the necessity of self-examination for self improvement with a view to this life only, how much more ought not the Saints to practice this, whose chief aim is to prepare themselves for eternal life!

When such a course of self-examination is followed conscientiously, a person will become thoroughly acquainted with himself; he will discover how weak he is in many points, and how many faults he has committed thoughtlessly. Becoming aware of his short-comings he will be inclined to seek for strength to overcome them. He will realize that he is not among the "whole," but among those who need the help of the great "Physician." What a comfort to know that He will not refuse healing to those who honestly confess their symptoms and are willing to follow his precepts.

UTAH NEWS.

(Summarized from Territorial papers.)

The Provo Dispatch has suspended publication for a time at least, and perhaps permanently.

The Salt Lake Herald has changed editors, B. H. Roberts taking the place of Charles W. Penrose.

A mining stock exchange has been organized by some of the foremost mining men of Salt Lake City.

Hyrum Goff, John P. Pearson, and Joseph B. Wright have been set apart as the Bishopric of a new ward in Salt Lake Stake to be known as the East Jordan Ward. It was formed of that part of West Jordan Ward lying on the east side of the river Jordan.

The exhibition by the Society of Utah artists this year is said to be much superior to any previous one. The pictures show an increase of talent in the line of painting that has astonished even those most familiar with the works of the artists in the past. The exhibition opened formally on the morning of December 9, and numbers of people enjoyed the treat of a visit to its rooms.

A new ward has been organized in Davis Stake, by dividing South Hooper into two parts; one of these will still retain the old name and the other will be known as Syracuse. David Cook, formerly bishop of South Hooper, was made bishop of the new ward, with James G. Wood and James T. Walker as counselors. The bishopric of South Hooper is now composed of Anthon C. Christensen, Gilbert Parker, and Orlando Hadlock.

The Brigham Young Academy at Provo is still extending its facilities for accomodating more pupils. It has lately purchased a building across the street from the Academy proper and fitted it up as a chemical and physical laboratory; and is now completing the structure known as the Central Building, near the post office, which will be used for the lower grades of the school. The attendance is over 700 exclusive of the kindergarten department.

Governor-elect Heber M. Wells has sent a letter to each of the members-elect of the State legislature to meet in Salt Lake City at noon of the Monday after the President proclaims statehood—the day when the proclamation goes into effect. The object of the request is stated to be the desire to have all the State officers enter upon their duties at the precise moment when statehood begins. The latest advices indicate that the proclamation will be issued not later than January 4.

Several sensations have lately been sprung in the third District Court presided over by Chief Justice Merritt. One of them was a decision by him with regard to mileage fees to be allowed to members of the County Court. It has been customary in the past for the selectmen of Salt Lake County to go to and return from the County seat each day, and to put in a bill for the distance traveled in doing this. Judge Merritt says this has been contrary to the law applying to such cases, and that, according to the statute, mileage fees can be allowed only four times a year, that being the number of terms that are held by the County Court. It will make a great reduction in the fees of the officers affected. The other sensations were caused by the actions of the grand jury that has just been discharged. It brought in one of the most stinging reports ever given in a Utah Court. This body of men has been inquiring into the actions of several officials and has rebuked them severely. An indictment was found against Mr. Baskin as Mayor of Salt Lake City and against Salt Lake City Corporation for constructing and maintaining a nuisance in the form of a defective cesspool at the intersection of two of the principal streets of the city. The Judge received the reports and commended the jury for its impartial investigation. The public will now await with interest the development of these cases, and there is no doubt that they will have a beneficial effect in more than one direction.